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Les Prédicants Protestants des Cévennes et du Bas-Languedoc, 1684-1700. Par CHARLES BOST. Tome premier, 1684-Février 1692. Tome second, Février 1692-Septembre 1700. (Paris: Honoré Champion. 1912. Pp. xx, 478; 665.)

To the story of the Huguenot preachers of the desert during the sixteen years from the revocation of the Edict of Nantes to the appearance of *prophétisme*, M. Bost devotes over a thousand pages. At first sight one fears something of the aridity of the desert through which the ministers wandered; but the sincerity and power which held the mountain audiences of the seventeenth century for three or four hours has passed into the modern narrative.

The region of Cévennes and Lower Languedoc (including in 1571 one hundred and twenty-one churches), extending from the Mediterranean and the Rhone to Mt. Lozère, included a territory about fifty to sixty miles square, approximately the size of the White Mountain district from the northern slopes of the Presidential Range to the southern end of Lake Winnepesaukee and from the Connecticut River to Maine. Over all this characteristically Huguenot region the author travelled as pastor for ten years. Through his map, his extracts from documents, and his story, one can follow Bâville and his dragoons running down their human quarry in caves and dens of the earth, deserted farms or chestnut drying houses, along the mountain roads and sheep paths, by which the human flocks (sometimes of 1500 to 4000 persons) came to communion and sermon, and along which the hunted preachers fled through the Cévennes. The adventurous escapes of Faucher, the intrepidity, resource, and tragic deaths of Vivent and Brousson, balance the scholarly discussion of doctrine, discipline, and political theory. A careful analysis of the organization and worship of the churches, followed by one hundred and twenty pages of *pièces justificatives*, is given in the second volume. Good indexes of persons and places, covering fifty-four pages, are followed by a useful but scanty three-page index of other matters. The references to words peculiar to the locality and explained in the text are valuable and might well have been enlarged. Twenty-three full-page photographic reproductions illustrate the narrative and the excellent geographical introduction, although the plates are annoyingly separated from the text to which they refer.

The author shows thorough familiarity with both the ground and the documents. He has utilized the archives of the prosecutors of the Huguenots at Montpellier and half a dozen other places; the valuable collections at Paris of Weiss and Fonbrune-Berbinau; particularly the copies of the Antoine Court manuscripts in Geneva; the printed letters and *relations* of the preachers; and he shows critical handling of the work of his predecessors. The book is historical, not polemical. The chronicler is very appreciative of the aims and heroism of the ministers, but sees both sides of their character and even of the intendant Bâville. He does not hesitate to show the errors of some of the earlier and more

pietistic writers who accepted narratives at face value without recourse to documents; and he recognizes Brousson's sympathy with foreign invasion, and his legal rather than frank replies under trial.

There is valuable evidence as to the character of the Huguenots of the mountain and plain: their development of moral sense and responsibility through discipline and worship; and their tendency to work out a series of little republics insisting upon the consent of the people, the obligation to observe treaties, the subjection of the monarchy to the Word of "the Eternal", the right of liberty of conscience and of resistance to tyranny. The comparison of the conceptions of Brousson as to calling and ordination through God and the people, with those of Wesley and Whitefield might be interestingly widened to include the views of the Independent and Congregational ministers of England and New England in the sixteenth and seventeenth centuries.

M. Fonbrune-Berbinau in an appreciative introduction points out that while the volume of Douen, published in 1879, on the pastors of the desert in the north, remains monumental, the other volume relating to the southern region has omissions due to lack of knowledge of the material which M. Bost has so skilfully used—the testimony of the prosecution and the defense.

HERBERT DARLING FOSTER.

L'Abbé de Saint-Pierre: l'Homme et l'Oeuvre. Par JOSEPH DROUET, Docteur ès Lettres. (Paris: Honoré Champion. 1912. Pp. viii, 397.)

L'Abbé de Saint-Pierre: Annales Politiques (1658-1740). Nouvelle édition collationnée sur les exemplaires manuscrits et imprimés avec une introduction et des notes, par JOSEPH DROUET, Docteur ès Lettres. (Paris: Honoré Champion. 1912. Pp. xxxvi, 399.)

THE first of these volumes is a history of the intellectual activities of St. Pierre and is in every particular a valuable contribution to the historiography of the eighteenth century. The first part (pp. 1-106) is biographical; the second and much the longest portion (pp. 107-384) is an extended account of St. Pierre's literary labors in behalf of reform. The abbé was an intelligent and indefatigable writer; the bibliography of his works fills ten pages. In the midst of a world of war he was an earnest advocate of universal peace, reflecting the influence of Sully, Grotius, and the *Nouveau Cynée*. A contemporary of Montesquieu, he wrote upon the origin of sovereignty, forms of government, division of powers, the English constitution—for which he had less enthusiasm than Montesquieu—etc. In the interest of administrative reform he wrote: a notable *Discours sur la Polysynodie*, arguing that a "pluralité des conseils est la forme du ministère la plus avantageuse pour un roi et pour son royaume"; pamphlets upon police of the roads; for the improvement of the road-system of France; for revision of the *taille*; for simplifying judicial processes; for the sup-